

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, FEBRUARY 17, 1816.

No. 38.

ESSAYS AND PARAGRAPHS,

ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"I HAVE BEEN EVERY THING—AND EVERY THING IS NOTHING."
SEVERUS.

THE vanity of human wishes was, perhaps, never more forcibly illustrated than in this pithy exclamation of a Roman Emperor. "*I have been every thing*," said the mighty chief of a great and wonderful people, "*and every thing is nothing*." This man had enjoyed all the honours, to which the proudest ambition could aspire. Step after step he had ascended

"*The steep where fame's proud temple shines afar.*"

He had reached the pinnacle of the temple; and if fame had been felicity, he might have looked down upon the world below him, and pitied the humble condition of the multitude, whilst proudly exulting in his own elevation, and the glory that encircled his diadem.

But fame is not felicity; or SEPTIMIUS SEVERUS, might have been the happiest; as he had been the most fortunate of mankind. From a private citizen to become a great general; and after various successful conflicts to exchange the sword for the sceptre of the Roman empire, or rather to unite them both, with unlimited power, in his own person, was a series of good fortune, from which, if happiness was not to be derived, he might well indeed exclaim, that he had tried all things in vain, in search of that universal *desideratum* of the human mind: We mean all earthly things; for certain we are, that there was one thing which this idol of Rome had not tried, or even sought after, as the source of happiness, when he made the exclamation which we have quoted, and which bespoke that desponding state of mind, so natural to old age, when the pleasures of the world have passed away like a feverish dream, and the soul has not yet tasted the pure delights of pious and heavenly contemplation.

The Roman Emperor had often felt the pride of conquest; whole armies had melted away in the blaze of his fame, and ten thousand trophies had graced his victorious career, ere the diadem had encircled his brows. But neither the shouts of victory, nor the plaudits of mankind; neither the possession of power, nor the charms of wealth and splendour; neither the recollection of what he had been, nor the consciousness of what he was, could infuse into his mind the principle of happiness, which all seek in so many various directions, but which is to be found only in one.

What was it to SEVERUS, when old age had frozen the genial current of life, to be told, that the defile of the Appenines had not retarded his progress to empire; that he had humbled the genius of Albion on the one hand, and the spirit of Byzantium on the other? What was it to him, when not only the infirmities of age, but filial ingratitude, and fraternal discord, had poisoned the cup of life, to be told, that mighty armies had fled before him, and grave Senates yielded themselves the willing instruments of his wild ambition? Alas! these were sources of pride and pleasure "in the days of other years," when the vigour of the animal spirits added vivacity to the dreams of false glory, which deluded the immortal man, and led it astray from the contemplation of His excellence, and the performance of His injunctions, whose "ways are ways of pleasantness, and all whose paths are peace!" But those splendid visions could not irradiate the night of age, and give to the prospect of the grave that serene and tranquil aspect, which it derives from the calm light of the gospel, the mild lustre of the peaceful Star of Bethlehem. That "the memory of past joys, is pleasant but mournful to the soul," is a truth which poetry claims for its own, and which philosophy redeems from the rubbish of poetic fiction; but they are innocent joys alone, whose memory can give birth to that soothing melancholy which gilds the decline of a well-spent life: Not the joys of voluptuousness, riot and dissipation; not the joys of intemperance, vice and folly; not the joys of wild ambition, and lawless lust of power, the pride of conquest, and the malignant pleasure of revenge, which too often point the sword of the warrior, as well as the dagger of the assassin: These are not the joys, the memory of which is so beautifully described by the son of *Fingal*, as giving birth to that pleasing melancholy, so soothing to the human heart, when it begins to turn from the vanities of the world, to seek the vale of wisdom, where the flower of faith enlivens the footsteps of the pilgrim, and sheds around him the odours of piety, grace, and righteousness.

But such were the guilty joys which the memory of SEVERUS recalled, but recalled in vain, as pleasing images, or fruitful sources of consolation, under the infirmities of age, the pangs inflicted by filial ingratitude, and the dark prospect before him of an eternity, which presented a world without hope, a wild and dreary waste, in which he could find no resting place for the soul, no shelter from the storms that howled over it, and beat upon its desolated surface. Then it was, that he exclaimed in the bitterest anguish—"I have been every thing, and every thing is nothing!" But there was one thing which he had not been: He had not been A CHRISTIAN; he had not imbibed his rules of action through life from the volume of Revelation. If he could have looked back upon the past, and recalled to his memory the images of innocent joy, to which the life of the real Christian is so

fruitful in giving birth: If he could have remembered the same successful efforts to improve the condition of mankind, that he had made to blast their happiness: If instead of depopulating villages, towns and cities, by the sword of war, he had planted, nurtured and protected them, by the mild arts of peace, and the benign exercise of power: If his diadem had been encircled with garlands of gratitude, woven by the hands of a happy people, who looked up to him with filial affection, as a father; instead of wreaths of cypress, steeped in the blood of martyrs, and the tears of the oppressed, whom he had vanquished and enslaved: If such had been the images which his memory could have dwelt upon; and if with these he could have mingled the remembrance of diurnal acts of piety and devotion to God, neither the infirmities of age, nor the calamities of his domestic state, could have forced him to exclaim, "*that all was nothing!*"

"Methinks if you would know,
 "How visitations of calamity,
 "Affect the pious soul, 'tis shown ye there!
 "Look yonder at that cloud, which through the sky
 "Sailing alone, doth cross in her career
 "The circling moon! I watch'd it as it came,
 "And deem'd the deep opaque would blast her beams;
 "But melting like a wreath of snow, it hangs
 "In folds of wavy silver round, and clothes
 "The orb with richer beauties than her own;
 "Then passing, leaves her in her light serene!

Such would have been the effect of age and calamity upon SEVERUS, had he known and practised the doctrines of the cross: And instead of exclaiming, that "*every thing was nothing*," he would have found something in every thing, and every thing in the *one thing needful*, the love of Christ, in which alone is the fruition of earthly happiness, and the hope of eternal glory. V.

NEW RELIGIOUS WORK.

We are happy to find, that since the institution of the VISITANT, weekly publications of the same stamp, begin to be called for in other quarters of the UNION. The following article, in point, is copied from the *Albany Daily Advertiser*, of Tuesday last. We sincerely hope, that success may crown this effort to spread the glad tidings of salvation in our land; and in order to contribute our mite towards it, we assure the readers of the VISITANT, that the names of subscribers for Mr. WHITING's proposed publication, will be cheerfully received by our PRINTER, and carefully transmitted to Mr. WHITING, on paying the postage.

If preserved as free as possible from political taint, or sectarian discussion, and devoted exclusively to the abstract and fundamental principles of Christianity, in which all sects agree, we cannot conceive of any species of publication better adapted to promote the happiness of mankind. Our newspapers, from the very nature of things, have become party vehicles, and little else is to be expected from them but political acrimony, beyond the ordinary news of the day; but this is not so much the fault of editors, as it is the peculiar fruit of our political system. He, then, who wishes to divert his mind from the acrimonious effusions of party politics; and has not, at the same

time, leisure to pursue a systematic course of reading in works of real taste, and general science and piety, may be accommodated by resorting to the few religious and literary publications, which have sprung up among us, and which want only the fostering aid of the virtuous and the pious of all classes, to grow into permanent and useful institutions, both as relates to the temporal and eternal welfare of those who patronize and peruse them.

Nor will the encouragement of such publications, tend in the smallest degree to injure our newspaper establishments; because political interest, and universal curiosity to know what is going on in worldly affairs, will not fail at all times to produce ample encouragement to those institutions. V.

"PROPOSALS are issued, by Mr. NATHAN WHITING, of New-Haven, (Connecticut,) for the publication of a religious Newspaper, to be called, *The Religious Intelligencer*—to be published every Saturday, on an octavo sheet of 16 pages, paged for binding, at 3 dolls. a year. The paper is to be of a superior quality, and all advertisements to be excluded.

"The object of the paper will be to communicate *religious intelligence*—Reports of the British and Foreign Bible Societies, with the intelligence accompanying them—and of the Missionary Societies of foreign countries—the Reports of similar institutions in our own country—accounts of revivals of Religion—summary accounts of the state of public affairs—obituary notices—and Philosophical and Literary Intelligence. The plan is highly recommended by Dr. Dwight, President of Yale College, the Hon. Tapping Reeve, late Chief Justice of the State, and the Rev. Mr. Beecher, of Litchfield. We are well acquainted with Mr. Whiting's general character, and do not hesitate to say, that his understanding, and piety, will qualify him for such an undertaking; and we have no doubt, that from the assistance he will be able to command, he will make the publication very respectable, as well as useful to the public. We regret that we have not room to insert his Prospectus at length. But, from a sincere desire to befriend a worthy man, and to aid a good cause, we will cheerfully receive, and transmit, the subscriptions of such persons as may be desirous of patronising it, in this part of the country."

EPISTOLARY.

To the EDITOR of the VISITANT.

SIR—The following is an extract of a letter written some time since to a Sister at a distance, on the death of her infant child.—You are at liberty to insert it in the VISITANT, if you think it would be useful.

MY DEAR L——

A letter from P——, a short time since received, has confirmed the melancholy tidings, that your house had indeed become a *house of mourning*; though we had never beheld the dear little object, which has thus been wrested from you by death; yet sympathy and all the tender ties of consanguinity, cause us to be deeply affected with your loss. And though it cannot be expected that we should be touched at this event, with that deep and heart felt sorrow, with which a mother weeps over the infant she had fondly nurtured at her breast; while it lay convulsed in the last expiring gasp of life; yet we are neither unmoved by the anguish of grief, nor by the voice of death, in whatever forms they approach us. We mourn for your loss, and we are afflicted with your sorrow. Though far from that scene of woe which has filled your eyes with tears, and covered you with the habiliments of mourning, yet we would sympathize with you in your affliction; and offer you the kind hand of consolation and friendship.—That affliction which you have just experienced L——, you must not regard as the production of chance; but as the accomplishment of one of the wise and gracious purposes of JEHOVAH—Providence speaks—Oh! listen to its admonitory voice? Does it not bid you beware, on what earthly object, on what transient felicity, you concentrate your affections?—

The sweet babe thus taken from you, shared largely in your warmest affections. In its future life and welfare, you fondly anticipated visionary enjoyment. But can you not presume presume, my dear L——, that you loved it too much; and that God, in taking it from you, teaches you that none of the objects which arrest our affections here, may be loved too ardently, that it is unsafe to idolize created good.

"Our nearest joys, our dearest friends,
"The partners of our blood;
"How they divide our wav'ring minds,
"And leave but half for God."

That Almighty being on whose support hangs our existence, and who giveth us every thing we receive, will not consent to divide our homage with any of his creatures,—and that object of our love, which steal away the heart, we should expect he would remove; but do not L——, regard afflictions and adversity as evils: They are infinite blessings to man—"all proceed from kindness, infinite kindness." "Pain is to save from pain; and when pain cannot bless, heaven quits us in despair." All the deep corroding grief which we experience, and the chastisements which heaven inflicts, are to redeem our affections from corruptible things, and to impart a beam of celestial joy as an earnest of immortal felicity; and every affliction serves to dissolve a link of that golden chain which binds man to this dismal world: And will it not be far better for you, should this providential visitation induce you to become a truly penitent mourner, and while you mourn for other comforts dead, should it conduct you to that great Comforter who will fill your heart with joy; than if you had retained the dear little object of your love, and thus slumbered still in thoughtless fancied security, till your self had been suddenly arrested by the Grim Messenger, and so gone unprepared to the tomb, where little H—— has gone before you; to put you in remembrance that Death will soon knock again at your door, to invite you to follow her! How dangerous beyond conception is it to walk unprepared for that event on the verge of the tomb! Follow L——, dear little H——, in your thoughts, and where she is gone do not forget. Every consideration admonishes us—Prepare! Prepare without delay! Here the shafts of death fly thick and frequent around us;—The catalogue of recent deaths in this vicinity is very extensive, many have gone, after only a few hours illness.^(a)

We must follow in our turn; But why repine at death? What thought sweep us and the dear objects of our love into the tomb? Have we not accepted life on the condition of resigning it up? What course shall we take that we may never meet the summons? If then the event is certain, what advantage will protracted life ensure? Will it ensure preparation? Presumptuous trust! On this fatal rock thousands have been wrecked, and it is to be feared gone to ruin. But the heart which does not find a healing balm and is not corrected by affliction, will probably attach itself again to similar objects of enjoyment, which may again be taken away, and a chasm left still greater.—Then cease to weep, dear sister, at "these light afflictions, which are but for a moment." Regard this dispensation as rich in love—consider how many comforts you have remaining. How much worse your situation might have been. You have experienced sickness and pain; they might have proved fatal: but you can now find a solace in the sympathy of those relatives who stand near you, whose esteem and love you enjoy. But a greater solace may you find in God's "unchanging love." O! then let us bow with humble submission to the Divine will. Let us sympathize together in all the vicissitudes of life. But, O! let us not conduct so as at last to fail of eternal life; for how dreadful a calamity will be the gift of life, and all its pleasures, to that individual who only makes it a pathway to endless ruin, and finds all beyond it PERDITION!

I am, with much esteem,
Your affectionate Brother.

(a) An Epidemic which prevailed in that place and occasioned a number of very sudden deaths.—The blank space was originally filled with the names of those who fell victims to it.

From the EPISTLES of HENRY KIRKE WHITE.

TO MR. B. MADDOCK.

Winteringham, August 3d, 1804.

MY DEAR BEN,

I think we shall be happy together at Cambridge; and in the ardent pursuit of Christian knowledge, and *Christian* virtue, we shall be doubly united. We were before friends; now, I hope, likely to be still more emphatically so. But I must not anticipate.

I left Nottingham without seeing my brother Neville, who arrived there two days after me. This is a circumstance which I much regret; but I hope he will come this way, when he goes, according to his intention, to a watering place. Neville has been a good brother to me, and there are not many things which would give me more pleasure than, after so long a separation, to see him again. I dare not hope that I shall meet you and him together, in October, at Nottingham.

My days flow on here in an even tenor. They are, indeed, studious days, for my studies seem to multiply on my hands, and I am so much occupied with them, that I am becoming a mere book-worm, running over the rules of Greek versification in my walks, instead of expatiating on the beauties of the surrounding scenery. Winteringham is, indeed, now a delightful place: the trees are in full verdure, the crops are brouzing the fields, and my former walks are become dry under foot, which I have never known them to be before. The opening vista, from our church-yard over the Humber, to the hills, and receding vales of Yorkshire, assumes a thousand new aspects. I sometimes watch it at evening, when the sun is just gliding the summits of the hills, and the lowlands are beginning to take a browner hue. The showers partially falling in the distance, while all is serene above me; the swelling sail rapidly falling down the river; and, not least of all, the villages, woods, and villas on the opposite bank, sometimes render this scene quite enchanting to me; and it is no contemptible relaxation, after a man has been puzzling his brains over the intricacies of Greek Choruses all the day, to come out and unbend his mind with careless thought, and negligent fancies, while he refreshes his body with the fresh air of the country.

I wish you to have a taste of these pleasures with me; and if ever I should live to be blessed with a quiet, parsonage, and that great object of my ambition, a garden, I have no doubt but we shall be, for some short intervals at least, two quiet contented bodies. These will be our relaxations; our *business* will be of a nobler kind. Let us vigilantly fortify ourselves against the exigencies of the serious appointment we are, with God's blessing, to fulfil; and if we go into the church prepared to do our duty, there is every reasonable prospect that our labors will be blessed; and that we shall be blessed in them. As your habits generally have been averse to what is called *class* application, it will be too much for your strength, as well as unadvisable in other points of view, to study very intensely; but regularly you may, and must read; and depend upon it, a man will work more wonders by stated and constant application, than by unnatural and forced endeavors.

TO MR. K. SWANN.

Winteringham, 20th Oct. 1804.

DEAR KIRKE,

We are safely arrived, and comfortably settled, in the parsonage of Winteringham. The house is most delightfully situated close by the church, at a distance from the village, and with delightful gardens behind, and the Humber before. The family is very agreeable, and the style in which we live is very superior. Our tutor is not only a learned man, but the best pastor, and most pleasing domestic man, I ever met with. You will be glad to hear we are thus charmingly situated. I have reason to thank God for his goodness in leading me to so peaceful and happy a situation.

The year which now lies before me, I shall, with the blessing of God, if I am spared, employ in very important pursuits; and I trust that I shall come away not only a wiser, but a better man. I have

here nothing to interrupt me—no noise—no society to disturb, or avocations to call me off, and if I do not make considerable improvements, I do not know when I shall.

We have each our several duties to perform; and though God has been pleased to place us in very different walks of life, yet we may mutually assist each other by counsel, by admonition, and by prayer. My calling is of a nature the most arduous and awful; I need every assistance from above, and from my companions in the flesh; and no advice will ever be esteemed lightly by me, which proceeds from a servant of God, however trifling, or however ill-expressed. If your immediate avocations be less momentous, and less connected with the world to come, your duty is not the less certain, or the more lightly to be attended to—you are placed in a situation wherein God expects from you according to your powers, as well as from me in mine: and there are various dark and occult temptations, of which you are little aware, but into which you may easily and imperceptibly fall, unless upheld by the arm of Almighty God. You stand in need, therefore, to exercise a constant reliance on the holy spirit, and its influences, and to watch narrowly your own heart, that it conceive no secret sin; for although your situation be not so dangerous, nor your duties so difficult, yet, as the masks which Satan assumes are various, you may still find cause for spiritual fear and sorrow, and occasion for trembling, lest you should not have exercised your talents in proportion to their extent. It is a valuable observation, that there is no resting-place in the spiritual progress—we must either go backward or forward, and when we are at a loss to know whether our motion be onward or retrograde, we may rest assured, that there is something wanting which must be supplied—some evil yet lurking in the heart, or some duty slightly performed.

You remember I heard Mr. **, on the night previous to my departure; I did not say much on his manner, but I thought it neat, and the sermon far better than I expected: but I must not be understood to approve altogether of Mr. **'s preaching. I think, in particular, he has one great fault, that is *elegance*—he is not sufficiently *plain*. Remember, we do not mount the pulpit to say fine things, or eloquent things; we have there to proclaim the good tidings of salvation to fallen man; to point out the way of eternal life; to exhort, to cheer, and to support the suffering sinner: these are the glorious topics upon which we have to enlarge—and will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend?—Let all eloquent preachers beware, lest they fill any man's ear with sounding words, when they should be feeding his soul with the bread of everlasting life! Let them fear, lest, instead of honoring God, they honor themselves! If any man ascend the pulpit with the intention of uttering a *fine thing*, he is committing a deadly sin. Remember, however, that there is a medium, and that vulgarity and meanness are cautiously to be shunned; but while we speak with propriety and chastity, we cannot be too familiar or too plain. I do not intend to apply these remarks to Mr. ** individually, but to the manner of preaching here alluded to. If his manner be such as I have here described, the observations will also fit; but, if it be otherwise, the remarks refer not to him, but to the style reprobated.

I recommend to you, always before you begin to study, to pray to God to enlighten your understanding, and give you grace to behold all things through the medium of religion. This was always the practice in the old universities, and, I believe, is the only way to profit by learning.

I can now only say a few words to you, since our regular hour for retiring fast approaches. I hope you are making progress in spiritual things, proportionably to your opportunities, and that you are sedulously endeavoring not only to secure your own acceptance, but to impart the light of truth to those around you who still remain in darkness.

Pray let me hear from you at your convenience, and my brother will forward the letter; and believe me, my dear Kirke,

Your friend, and fellow traveller in the
Tearful sojourn of life,
H. K. WHITE.

LANCASTER SCHOOL SOCIETY.

At the annual meeting of the *Albany Lancaster School Society*, held at the capitol, on Monday the 5th instant, the following gentlemen were chosen trustees for the year ensuing, viz.

Philip S. Van Rensselaer,	John Lansing, jun.
Simeon De Witt,	Stephen Van Rensselaer,
Archibald M'Intyre,	Jonas Platt,
Charles R. Webster,	Israel Smith,
John M. Bradford,	T. Romeyn Beck,
William Neill,	Timothy Clowes,

John Chester.

And at the first meeting of the said trustees, on Saturday last, the following gentlemen were elected officers of the society.

PHILIP S. VAN RENSSELAER, *President*,
SIMEON DE WITT, *Vice-President*.
ARCHIBALD M'INTYRE, *Treasurer*;
T. ROMEYN BECK, *Secretary*.

Agreeably to the provision contained in the 3d section of the act of incorporation, the following gentlemen were unanimously elected additional trustees.

John De Witt,	Charles D. Cooper,
Teunis Van Vechten,	Benjamin Knower,
	James M'Kown.

The following report of the board of trustees to the society, together with the accompanying documents, were read at the annual meeting, and ordered to be published.

ANNUAL REPORT.

The school under the care of the trustees continues to afford, in the most satisfactory manner, to the children of the poor in this city, the blessings of an education of which they would otherwise probably remain partially, if not totally destitute.—From the report of the teacher it will appear, that four hundred children have, in the course of the last year, received the benefits of the institution, and that the constant number is about two hundred, which are all that can be at once accommodated in the school room now occupied. The building intended for the society, and for which the munificence of the common council of the city has made the necessary provision, has progressed some distance above the foundation, and affords to the society the gratifying prospect of soon having the usefulness of the institution carried to an extent more commensurate with the wants of the poor.

The statement of the treasurer shews, that the income of the society is scarcely sufficient to meet the necessary expenditures, but some calculations may be made on other resources. Subscriptions may yet be expected to a considerable amount, as the trustees purpose soon to take measures for obtaining them, more extensively than they have hitherto done. The receipts from the common school fund will be increased, and the house rent now paid, will cease as soon as the new building shall be in a condition to be occupied.

ALBANY BIBLE SOCIETY.

At a meeting of the Albany Bible Society, on Tuesday last, the following gentlemen were elected officers for the ensuing year—

Rev. Doct. John M. Bradford, President,
William Neill, 1st Vice-President,
Samuel Blatchford, 2d Vice President.

Harmanus Bleecker, Corresponding Secretary,
John Stearns, Recording Secretary,
Eleazer F. Backus, Treasurer,

Rev. Doct. Eliphalet Nott,
John De Witt,
John Chester,
Rensselaer Westerlo,
Stephen Van Rensselaer,

Ph. S. Van Rensselaer,
Douw Fonda,
Chester Bulkley,
and John Woodworth,
Managers.

The anniversary sermon, before the *Albany Bible Society*, was preached by the Rev. JOHN DE WITT, in the first Presbyterian Church in this city, on Sunday evening last, and a collection, amounting to 192 dolls. and 31 cents, made for the benefit of the Society,

ALBANY MORAL SOCIETY.

The Albany Society, for the suppression of vice and immorality, was founded on the 7th of October, 1814. Its labours have been useful, and worthy of imitation, wherever such institutions have not been formed. We dedicate a large portion of our columns, of this day, to the insertion of the Constitution, and other incipient proceedings of the Society, which we wish to preserve in the VISITANT, in connection with their subsequent proceedings which we have heretofore published.

CONSTITUTION AND PROCEEDINGS

OF THE

ALBANY SOCIETY,

FOR THE SUPPRESSION OF VICE AND IMMORALITY.

A NUMBER of the citizens of Albany and its vicinity, being deeply impressed with the importance of public and private morality, and being satisfied that vices exist in their city which loudly call upon every good member of society for suppression, have associated for the purpose of uniting their endeavors to discountenance some of those offences which most imperiously demand animadversion, and which are most easily checked by the public censure, in the humble hope, that, as such exertions in other places have proved eminently useful, theirs, by the blessing of God, may be crowned with success.

With these views this Society is formed, which shall be known by the name of the "*Albany Society for the Suppression of Vice and Immorality*."

The following regulations and ordinances are adopted as its

CONSTITUTION.

ART. THE objects to which the Society will more immediately direct their attention, shall be to discountenance profane cursing and swearing, the violation of the Lord's day by pastimes, unlawful exercises, travelling, and by servile labor; the improper frequenting of taverns and tippling houses, and the immoderate use of ardent spirits. For these objects the Society will recommend the formation of auxiliary societies, in this state, of the like kind, and will hold correspondence with those who shall be established for the same general purpose.

ART. II. Any person may be admitted as a member of this Society, who is of a good moral character, upon subscribing the Constitution, and upon being approved of by two thirds of the attending members of the Board of Council hereafter named, and upon paying the sum of fifty cents; and each member shall annually pay the further sum of twenty-five cents.

ART. III. There shall be an annual meeting of the Society on the first Friday in October, and meetings at such other times as the said Board of Council shall appoint. At each annual meeting there shall be a sermon or an address delivered by some member of the Society chosen for that purpose. The number of members shall not be less than twenty to constitute a quorum for transacting business.

ART. IV. The officers of the Society shall be a President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Board of Council, to be chosen at each annual meeting of the Society hereafter, by ballot. The President, Secretaries, and Treasurer, shall be ex-officio members of the Board of Council.

ART. V. The President shall preside at the meetings of the Society, preserve order and decorum therein, and appoint the place for holding the annual meetings of the Society, and, in his absence, the Corresponding Secretary.

The Corresponding Secretary shall hold such correspondence as shall be directed by the Board of Council.

The Recording Secretary shall keep a fair copy of the Constitution, a roll of the names of the members, with the dates of their admission and removal; and shall enter on record so much of the proceedings of the Society or of the Board of Council as the Society or the Board of Council shall direct.

The Treasurer shall keep the monies and accounts of the Society, subject to the direction and control of the Board of Council.

ART. VI. The Board of Council shall be the executive organ of the Society, shall consist of twenty-one members, and shall meet on the first Tuesday of every month. It shall be their duty to consult upon the most prudent measures for conducting the business of the Society; to hold correspondence with auxiliary societies; to appoint such committees in aid of their measures as they may deem proper; and generally to adopt such proceedings as shall best tend to the furtherance of the great objects of the Society. They shall keep minutes of their proceedings which shall be presented at each stated meeting of the Society. Five members of the Council shall constitute a quorum.

ART. VII. Each member of this Society shall consider himself bound in honor and conscience to discountenance, by his example and influence, those vices which this Society is particularly instituted to suppress.

ART. VIII. This Constitution shall not be altered, excepting at an annual meeting of the Society, and by two thirds of the members present.

THE meeting then proceeded to the election of officers, and the following persons were duly chosen, viz.

SIMEON DE WITT, Esq. *President*.

JACOB SUTHERLAND, Esq. *Corresponding Secretary*.

ARCHIBALD CAMPBELL, *Recording Secretary*,

CHESTER BULKLEY, *Treasurer*.

COUNCILLORS.

Hon. Philip S. Van Rensselaer,

Hon. John Tayler,

James Clark,

William Fryer,

John Van Zandt,

Peter Boyd,

John Woodworth, Esq.

E. F. Backus,

James Kane,

Solomon Smith,

Theodore Sedgwick, Esq.

John Van Schaick,

John Bogart,

Abraham Van Vechten, Esq.

Joseph Alexander,

Peter Melhench,

William Mayell,

Archibald M'Intyre, Esq.

John Taylor,

John M'Millan,

John M'Lachlan.

Resolved, That Mr. Sedgwick, Mr. Mayell, and Mr. M'Intyre, be appointed a committee to prepare an address on the importance of instituting similar societies throughout the state, and to cause the same, signed by the President and Secretaries of the Society, to be published, together with the Constitution and the proceedings of this meeting.

Agreeable to the preceding resolution, the committee prepared and published, in the newspapers of the city, the following

ADDRESS.

A NUMBER of citizens of Albany, convened on the 7th day of October last, formed a Society called the "*Albany Society for the Suppression of Vice and Immorality*," and adopted a Constitution for the regulation of its members. Upon this occasion, the Society has deemed it proper to address their fellow citizens, for the purpose of explaining its views, in the hope of calling to their aid all those virtuous persons who consider morality, public and private, as essential to the well being of the community. The particular objects of this institution, as explained in its Constitution, are to discountenance, by every prudent measure, profane cursing and swearing, the violation of the sabbath, and the immoderate use of ardent spirits. A design certainly benevolent, highly useful in its intent, and, if in any measure successful, cannot but be attended with the best consequences. Similar societies have been formed in other countries, in our sister states, and in our own state, and no where without being followed by beneficial ef-

fects, by a general, though in some instances slow, improvement of the public morals.

The Society has confined its attention to the offences particularly enumerated, not that some others do not call equally loud for animadversion, but that these, being more general and more openly committed, can be most easily counteracted by public censure. The Society foresaw, likewise, that if its exertions were directly extended to the whole circle of vices, the danger was, that by grasping at too much nothing would be gained.

There are two classes, to whom, upon this occasion, it is proper that an appeal be particularly made. The religious public, and all that description of persons who consider morality as a great chain which binds the interests of society together, and as the main pillar of public and private prosperity.

To the former it would seem that no considerations need be addressed, to demand their attention, or rouse their zeal. They are inexorably bound, by that law which requires universal obedience, to give their time and their talents to the furtherance of the great cause which their divine Master has introduced into the world, and has commanded them to support, not only by their practice, but by the inculcation of all those virtues without which their religion is a name dead and useless. Upon such, therefore, this Society has every claim for patronage and support. They cannot doubt its utility, they cannot be incredulous as to its motives; indifference, in them, would be criminal in the extreme. They have seen the glorious efforts which have lately been made, in many parts of the Christian world, towards a reformation; and that in an age distinguished by the most cruel violence and the most atrocious wickedness; they have seen those efforts prospering; and they know that the divine word is full of encouragement and promise to all such worthy designs. Whether they will, therefore, yield their aid for the suppression of those vices which this Society was instituted to discountenance, can never with them be a question.

To the other description of persons, we mean those who are well affected to the great cause of morality as such merely, those who consider that cause as essential to the best interest of the world, more need be said—and something by way of explanation. The name of the Society shows its general views. It comes in aid of those penal statutes which are already enacted with the same views.

That profane cursing and swearing are vulgar vices, calculated to deprave the manners, to corrupt the heart, and to lead to general irreverence towards the Supreme Being, few will deny. That the sabbath is an institution of wisdom and benevolence, well designed to preserve purity in the higher classes, decency and order in the lower, all must acknowledge. A strict observance of it is known to produce much of the difference which exists between those communities which are distinguished by their morality, and those where violence and disorder prevail. It was an institution venerated by our pious ancestors—they felt its influence in most of their establishments, it contributed greatly to cherish all those decent virtues, those chaste and orderly manners, in which they were so pre-eminent. It constitutes, at this day, much of that beautiful edifice of public morality raised, in all Christian countries, as an ornament and a blessing to the rich and to the poor. Through its influence and the public instruction which it affords, the former are taught those virtuous lessons which produce a high minded spirit of honor and integrity, a spirit of mercy and charity to their inferiors; and the latter are instructed in all the duties of order and of industry, of patience and of submission to their lot. An establishment bearing in its train so many blessings, so full of mercy to the brute that wants rest, and to the man whose mind requires knowledge, and whose heart needs humanity, cannot be uninteresting to the moralist, the philosopher, or the statesman. It is too much the fashion to consider all efforts towards a reformation of the public, in the organization of such societies, as mean, fanatical, and puritanic: But are they so? And, if not, may not this Society call upon all liberal and enlightened men, upon men in stations of authority, high as well as low, to give their aid, by all discreet measures, by their advice, precept, and example, to preserve the sabbath in its strictness and purity?—to discountenance those who dishonor it by amuse-

ments by unnecessary travelling, and by servile labor? The frequent and habitual violation of it, in our city and in many parts of the country, notoriously lead to the grossest revelry and debauch, and to general disorder in the state. As to the remaining topic, that is, the design of this Society in suppressing the vice and lessening the evil of intemperance, as far as is in its power, it would hardly seem that any thing need be said. Their great extent, in a country so new, among a people once so innocent, is a national disgrace to us, and is considered by all good men as highly alarming and threatening to the very existence of our institutions. In our sister state, Massachusetts, this subject has been deemed so important that a very respectable society has been established, composed of many of the most distinguished persons there, with no other view than the suppression of this evil. The quantity of domestic distilled spirits is so great, that no man is so poor as not to be able to procure this poison of the mind and the body. Those who will not buy bread for their starving families easily obtain this mean of intemperance. It is a fact known to all the charitable societies in our city, and particularly to those worthy persons who are greatly active in them, that much of the misery and poverty that exists is produced by this single vice. A view of the extent and consequences of it, cannot but call forth the tear of sympathy and benevolence. The instances of whole families given up to the grossest depravity; of the abandonment by fathers of their tender offspring; of the brutal conduct of husbands towards their wives, often delicate and virtuous women, to whom such treatment is no less a torture of the mind than of the body, are too frequent any longer to be a subject of particular remark. Do these evils exist? Do they threaten general disorder? Do they even menace, by all the vices which they carry in their train, our very government and free institutions? And shall the Christian, shall the patriot, doubt whether he should give his aid to their suppression?

It may be asked, then, what this Society proposes, in order to obtain the end of its institution? To this it may be answered generally in the language of the seventh article of the Constitution, "That each member will consider himself bound, in honor and conscience, to discountenance, by his example and influence, all those vices which the Society is particularly instituted to suppress." It is impossible at this time, nor is it necessary, to go into a detail of those measures that may be deemed judicious and proper, in aid of the law, for the furtherance of its aim. By one of the articles of its Constitution, it is provided, that it will recommend the establishment of auxiliary societies of the same nature. It is hoped that such will be formed in different parts of the state. With such this Society will correspond, and will give to them its most active aid and co-operation.

But it is said that the attempt at reformation is fanatical, is a hopeless task, replete with vexation and trouble; that the world is full of wickedness; that the vicious are incurable, and that public depravity must take its course. One thing is certain, that if nothing be attempted, nothing will be done.—Sloth, apathy, and indifference, are not the agents by which any good work is to be effected. Had the great reformers of the world, those benefactors of mankind, yielded to the torrent of public offences, how full of misery and despair would have been our condition! The arm of the law can do much; but it is feeble compared with the more weighty arm of example. What restraint have the vicious, unless they find it in the manners of those decent and virtuous persons whose exertions are directed to cherish the institutions which support the great principles of public morality? God never gave men virtuous dispositions, activity, and wisdom, without imparting to them an influence by which the profligate are overawed and restrained.—It is a fact notorious and cannot be denied, that the effect of such societies as this is most salutary, and has, in many places, produced the happiest consequences. If, then, the men of high standing and authority among us will give to this institution the weight of their example and the force of their influence, it cannot be doubted but that, by the blessing of God, it will prosper.

SIMEON DE WITT, *President.*

ARCHIBALD CAMPBELL, *Recording Secretary.*

J. SUTHERLAND, *Corresponding Secretary.*

Albany November 4, 1814.

At a meeting of the Board of Council of the *Albany Society for the Suppression of Vice and Immorality*, at the chamber of the Society for the Promotion of Arts, in the Capitol, on Tuesday, December 6, 1814—

Resolved, That the President, Mr. Sedgwick, and Mr. M'Intyre, be a committee to propose such measures as may be deemed proper to be adopted by the Society agreeable to the Constitution.

Agreeable to the preceding resolution, the said committee, on the 8th of March, 1815, presented the following

REPORT.

THE committee appointed to propose such measures as may be deemed proper to be adopted by the Society, agreeably to the Constitution, respectfully report,

That they have taken the matter referred to them into their serious consideration, and find that it will be extremely difficult, if not impossible, to digest a set of specific measures sufficiently extensive and adequate to every case in which the members may be required to act agreeably to the views of the Society. Having general objects pointed out by the Constitution, their own discretion must dictate the means most proper, and the manner of applying them most prudent, in such cases as they may, at different times and under various circumstances, meet with. The committee can therefore, in this commencement of the Society, only propose a few of the measures to be pursued, leaving others to be adopted as future occasions may suggest.

It is believed that salutary effects may be produced, in many instances, on men addicted to any of the vices we aim to suppress, if the Society were to express a purpose in the members, in their dealing with others, as far as practicable and consistent, to give a preference to those who are free from such vices. In regard to profane cursing and swearing, to which there is so little temptation that the habit, one would think, might be broken without a great effort, it is believed this measure might prove efficacious. It will operate like the infliction of that legal penalty which is not any longer attempted to be enforced by the civil magistrate. And although habits of intemperance may more obstinately resist endeavors to overcome them, yet if menaced with a similar treatment, some of the unhappy subjects of them, by reflecting on the consequences, might be induced to reform. There seems to be no remedy left for this vice but the disgrace which public opinion attaches to it, and those prudent measures to counteract it which societies or well disposed individuals may resort to for the purpose.

With respect to sabbath-breaking, the committee are of opinion that the provisions of the law on this subject are inadequate to prevent the evil, and they recommend therefore that the Board of Council, through the President of the Society, suggest to the honorable the Legislature, now in session, for consideration, the propriety of so amending the law as, 1st, that persons below the age of fourteen years be made amenable for breaches of this holy day, in like manner as those above that age; 2d, that the provision in the second part of the first section of the act for suppressing immorality, be so extended as to authorize the taking up and detaining over Sunday every description of offenders designated in the first part of the section; and lastly, that the penalties for breaches of the sabbath be considerably increased.

In the mean time, and whether the laws be amended or not, the Society ought to do every thing in its power to arrest the present alarming symptoms of the increasing prevalence of this evil. And as one mean, the committee recommend that it be respectfully suggested to the proper authority of the city, that a competent number of suitable persons be assigned to watch on every Sabbath, to discover and take up, detain and report to the magistrates all such as might be found in the violation of its sanctity.

A melancholy spectacle is presented in the multitude of those youth, who, abandoned by the natural guardians of their morals, in addition

to other improper practices, are heard every where uttering horrid imprecations, and constantly profaning the awful name of their Creator. These are objects of compassion, and call most loudly for the notice of all who feel a concern for the welfare of the rising generation, inasmuch as they know not what they do, having, unhappily for themselves and their guilty parents, never received such instruction as to make them acquainted with the enormity of their crimes. The committee believe that it would have a good effect, if the civil magistrates could be induced also to enjoin it on the persons appointed for that purpose, to notice offenders of this kind, especially among the youth, minute their names, and inform their parents, masters or guardians, of the facts, and assure them that whosoever should be detected in a second offence should be subjected to the penalties of the law.

In recommending such applications to the civil authority, the committee desire not to be understood as intimating that the endeavors of the members of the Society should be individually relaxed or omitted wherever they may see opportunities of using such means as their discretion shall direct, with prospects of effecting something to promote the views of the Society.—There are cases in which they may materially assist the civil magistrate in the suppression of vice without incurring the imputation of improper officiousness from any. One in particular, to which the committee think it proper to direct their attention, is the violation of the law by those houses which, on the sabbath, are kept open for the resort of tipplers. Of all such, coming within the knowledge of the members of the Society, information ought not to be withheld from the magistrate, nor of disorderly houses of every description, which multiply in our cities, and imminently endanger the morals of the youth, even of the best families in them. If the best Christian must pray not to be led into temptation, surely it is our duty to use our utmost endeavors to procure the abolition and total destruction of all such places as are universally allowed to be the most seductive and dangerous to the youth, on whom the best hopes of their parents and of their country are fixed.

On the whole, considering the prevailing habits and opinions of the public in regard to these subjects, the committee are sensibly impressed with the delicacy of the task devolved on them, on the Board of Council, and on the members of the Society in general; and believing that indiscreet attempts to correct practices in those who are not conscious of their impropriety, might be productive of evil instead of good, they recommend that no steps be taken for reforming the conduct of others but where there is good reason to believe that the attempt will be successful.

INTELLIGENCE FROM ABROAD.

RELIGIOUS REVIVAL.

A most pleasing revival of religion has lately taken place in the Congregational Society in Salisbury, (N. H.) the work has been remarkably free from noise, enthusiastic zeal, and disorder of every kind. The Spirit of Truth, attending ordinary means, and operating as a "still small voice," has, in a judgment of charity, bro't many souls to the feet of Jesus, where they remain filled with love, clothed with humility, and adorned with a meek and quiet spirit. Within little more than a year, seventy one persons have been added to the church. And more than ever before, we "behold how good and how pleasant it is for brethren to dwell together in unity." It is thought worthy of remark that, belonging to four houses in the society, there are no less than twenty six professors of godliness all of whom were, in infancy, and childhood, favored with parental and baptismal dedication to the Lord; and that there are now in the church about fifty young and unmarried persons. A number very lately give evidence of repentance unto salvation, who have not yet made a public profession; others are now under serious impression, and we trust the good work is progressing. Not unto us, but unto thy name, O Lord, be all the glory.—
Concord Gazette.

OBITUARY.

MASSACHUSETTS. At Worcester, on the 15th ult. Miss ELIZABETH KNIGHT, aged 72. She came to her death by accident. A person having occasion to go into her house, a little past noon, discovered that she had fallen into the fire, and was almost entirely consumed. Shocking to relate, her whole body was destroyed, her head, which was in one corner of the fire-place, so far disfigured by being burnt, that her face could not be identified; and her legs, below her knees, were in the other corner, with her stockings remaining on them.—A coroner's inquest was immediately called, whose verdict was—that "she came to her death by misfortune." It is generally supposed that the deceased must have fallen into the fire in a fit.

RHODE-ISLAND. At Rehoboth, on the 2d inst. the Hon. STEPHEN BULLOCK, Esq. in the 81st year of his age. The death of this distinguished patriot, venerable in years, wisdom and virtue, is not only a source of sorrow to his numerous relatives, but a subject of deep regret to the whole community. Few men have been more useful, or more generally esteemed and respected in life, than Judge Bullock. Though he received not the advantages of early education in a great degree, yet he possessed a natural quickness of apprehension, retentiveness of memory and soundness of judgment, united with diligent application, considerable reading and much acquaintance with men and things, which qualified him successfully and honorably to discharge the various duties of the many important offices to which he was called by the suffrages of his fellow-citizens. He was a member of the Convention which framed and adopted the Constitution of the state of Massachusetts, and from that time successively a representative to the General Court, until he was chosen a representative to the Congress of the United States, in 1797. He was for several years, a Judge of the Court of Common Pleas, for the county of Bristol, and a Senator from the same in the Legislature. He was for a number of years a member of the Governor's Council, until his retirement from all public business in 1810. Through life he sustained an irreproachable character. In his political sentiments he was uniformly firm, consistent and correct. He was always found on the side of order, law and equal government, during all the agitations of our republic. In the domestic relations, he was kind, indulgent and faithful. It is not strange that his conduct was upright; for it was influenced by religious principle. He believed the Christian system, and was not ashamed to own CHRIST before men. In his short but distressing illness, he manifested entire resignation to the will of God, and a lively hope in the Redeemer of sinners. He has left a widow, nine children and about sixty grand children to mourn their loss; most of whom together with a numerous train of friends and fellow-citizens followed his remains to the tomb.—*Providence Gazette.*

NEW-JERSEY.—At Trenton, the Rev. JAMES ARMSTRONG, Pastor of the Presbyterian Church in that place, aged 86 years.—At the Two Bridges, on the 24th ult. Col. RICHARD NAFIE, a man much respected for his intelligence and usefulness in society.—At Newark, on the 8th inst. Deacon STEPHEN BALDWIN, of that place, aged 73 years. On Friday

preceding his death, whilst engaged in the important concerns of the Church, he was seized with a paralytic which in a few days put an end to his useful life. During the few days of his illness he enjoyed the almost uninterrupted use of his reason and was able to see, and converse freely with his friends to the last hour of his life. The ardent love and affection towards his friends which distinguished his character, shown conspicuously in the closing scene. The affections of his soul were not only strongly drawn forth towards his Christian friends; but his God and Saviour. "I want" says he on the day on which he died, "all creatures to praise God." He continued through the day in a happy and sweet frame of mind and about 7 o'clock in the evening his immortal spirit took its flight. In the passionate language of the prophet, when he saw his head and his master ascending, I was ready to say, *My Father, My Father, the chariot of Israel and the horsemen thereof.* As a husband he was kind and affectionate—as a parent tender and beloved—as a neighbor inoffensive and obliging—as a friend sincere and constant, as a Christian meek, humble and heavenly minded.—In all his deportment he exhibited much of the temper and spirit of his divine Lord and Redeemer—he went about doing good. The widow and the fatherless were not forgotten by him; he was eminently calculated to administer consolation in the dark and trying hour—he seemed to enter into the feelings and sorrows of the distressed, and thus helped them to bear the weight of their afflictions.—The sick room and the beds of the dying often witnessed his counsels, his prayers and his tears. But he is gone—his work is done. No more ye mourners will he pour the balm of consolation into your bleeding hearts—no more ye sick will he light up a smile in your pale countenances by approaching your beds, and carrying you in the arms of his faith and love to the throne of mercy. No more Christian friends shall we see him around the communion table—the bride groom has come, and we trust has taken him to the marriage supper of the Lamb. (Newark Cincinnati.)

IN THIS CITY.

On the 11th inst. RICHARD ALLANSON, JUN. Esq. in the 22d year of his age. After a severe and lingering illness which he bore with fortitude he yielded up his spirit to him that gave it, with a calmness and resignation which was inspired only by a firm reliance on the mercy of God through the merits and sufferings of our ever blessed Redeemer.—The deceased was a youth of great promise; he had been admitted an Attorney of the Supreme Court and from his genius, activity and talents there was every reason to believe that he would prove an ornament to his profession. About eight months before his death he had married an amiable and accomplished young lady in this city; the match was purely a marriage of affection: To add to the painful consequences of his death, the day of his death was the day that made him a father. The deceased too has left a father and mother, brothers and sisters, and a large circle of friends and acquaintances to mourn the loss they have sustained. He was thus cut off in the bloom of health and in the flower of youth; but the will of our heavenly Father be done on earth as it is in heaven.—His dying words were, "The Lord have mercy on my soul."—*Communicated.*

POETICAL DEPARTMENT.

SELECTED.

TO THE HERB ROSEMARY.*

BY HENRY KIRKE WHITE.

1.
SWEET scented flower! who art wont to bloom
On January's front severe,
And o'er the wintry desert drear
To waft thy waste perfume!
Come, thou shalt form my nosegay now,
And I will bind thee round my brow;
And as I twine the mournful wreath,
I'll weave a melancholy song,
And sweet the strain shall be and long,
The melody of death.

2.
Come, funeral flow'r! who lov'st to dwell
With the pale corpse in lonely tomb,
And throw across the desert gloom
A sweet decaying smell.
Come, press my lips, and lie with me,
Beneath the lowly Alder tree,
And we will sleep a pleasant sleep,
And not a care shall dare intrude,
To break the marble solitude,
So peaceful, and so deep.

3.
And hark! the wind-god, as he flies,
Moans hollow in the forest-trees,
And sailing on the gusty breeze,
Mysterious music dies.
Sweet flower! that requiem wild is mine,
It warns me to the lonely shrine,
The cold turf altar of the dead;
My grave shall be in yon lone spot,
Where as I lie, by all forgot,
A dying fragrance thou wilt o'er my ashes shed.

* The Rosemary buds in January. It is the flower commonly put in the coffins of the dead.

ODE TO DISAPPOINTMENT.

BY HENRY KIRKE WHITE.

1.
COME, Disappointment, come!
Not in thy terrors clad;
Come in thy meekest, saddest guise;
Thy chastening rod but terrifies
The restless and the bad.
But I recline
Beneath thy shrine,
And round my brow resign'd, thy peaceful cypress twine.

2.
Though Fancy flies away
Before thy hollow tread,
Yet Meditation, in her cell,
Hears with faint eye, the ling'ring knell,
That tells her hopes are dead;
And though the tear
By chance appear,
Yet she can smile, and say, My all was not laid here.

3.
Come, Disappointment, come!
Though from Hope's summit hurl'd,
Still, rigid Nurse, thou art forgiven,
For thou severe wert sent from heaven
To wean me from the world;
To turn my eye
From vanity
And point to scenes of bliss that never, never die.

4.
What is this pasing scene?
A peevish April day!
A little sun—a little rain,
And then night sweeps along the plain,
And all things fade away.
Man (soon discuss'd)

Yields up his trust,
And all his hopes and fears lie with him in the dust.

5.
Oh, what is beauty's power?
It flourishes and dies;
Will the cold earth its surface break,
To tell how soft, how smooth a cheek
Beneath its surface lies?
Mute, mute is all
O'er beauty's fall;
Her praise resounds no more when mantled in her pall.

6.
The most belov'd on earth
Not long survives to-day;
So music past is obsolete,
And yet 'twas sweet, 'twas passing sweet,
And now 'tis gone away.
Thus does the shade
In memory fade,
When in forsaken tomb the form belov'd is laid.

7.
Then since this world is vain,
And volatile and fleet,
Why should I lay up earthly joys,
Where rust corrupts, and moth destroys,
And cares and sorrows eat?
Why fly from ill
With anxious skill,
When soon this hand will freeze, this throbbing heart
be still.

8.
Come, Disappointment come!
Thou art not stern to me;
Sad Monitress! I own thy sway,
A votary sad in early day,
I bend my knee to thee.
From sun to sun
My race will run,
I only bow, and say, My God, thy will be done.